willingly. Any reluctance to separate or any resistance furnished by a girl's partner indicates [illegible] unwillingness or at least unreadiness for intercourse.

Homosexuality can be divided into two types, overt homosexuality and behavior which [illegible] seems indicative of repressed or inhibited homosexual tendencies. The former behavior, although socially condemned, nevertheless occurs secretly, generally in the form of mutual masturbation. Informants reported overt homosexuality to occur in both sexes following puberty and to be largely a consequence of sexual frustration. "No girl, can't catch," [illegible] explained, "he stuck for girl, some men do that. Girl, can't catch a man, do that, bother girl." Apart from social disapproval if discovered, the behavior is not associated with any specific sanctions.

Overt homosexual tendencies are often publicly demonstrated between intoxicated men. Several such instances were observed. When Richard Day, Edward Prince, and the latter's wife were drinking in the ethnographer's tent, Richard, after gesturing toward Edward's penis, began to simulate masturbation of the latter. This was really fondling, as Edward was fully clothed and the hand did not rest directly on the genitals but in their vicinity. On another occasion Old Man was drinking and, turning to Richard Day, spoke of how he had teased and wrestled with the latter when Richard was a small boy. He began to speak of men "fooling" with boys the way they "fool" with women. He gestured playfully toward Richard's genitals and referred to the youth's "little woman." At a later party Old Man told his son-in-law, Harry Lang, to give Donald [illegible] a cup of brew. Harry put his arms around the boy and drew the latter to his knee. He called Donald, "My little sweetheart." Donald bore this patiently but Old Man cried: "Shame, mustn't do that."

Behavior suggesting hidden homosexual impulses is revealed by unmarried adolescents of both sexes. It is chiefly manifested in embracing, wrestling, and by a youth playfully coming up behind another young man and pressing his body close to the latter. Sometimes a quick coitus-like rhythm is manifested in these embraces. On one occasion Flower Joe was observed playfully simulating the strumming of a guitar on her cousin's, Irene Wiley's, breast. Irene showed no reaction.

No particular value is associated with male continence. Carefully regulated sexual behavior (that is, the avoidance of excess) may aid a man to live long and bring "good luck," [illegible] but some sexual experience is nevertheless regarded as desirable. Continence may actually be as dangerous as excessive sexuality if it leads to "worry about girl." In such cases a man may "Lose his brains, go crazy." Therefore the advice is: "Better get married."

The idea of a woman remaining a lifelong virgin was regarded as amusing. The informant rejected this notion as an impossibility and stated that if a woman of thirty, who had never been sexually initiated, were to see a man, "She grab him. Kill [illegible] right there. Worse than dog." However the informant thought it very unlikely that young men would ever permit a woman to get that far into life without some sexual experience.

Recreation

No one who has learned to know the Kaska people can doubt their great love for recreation [illegible] or "fun." Necessarily reduced to a minimum during the family's isolation in winter, recreational patterns flourish during the summer in Lower Post. The formal amusements their possession of power, tracing it to the agency of animals. As near as could be learned, power (which is sometimes called "medicine") denotes that the person is under the protection of an animal supernatural on whose assistance he can rely. Any animal or game bird can bestow such benefits on an individual, who may solicit their interest by isolating himself in the bush. Apparently, however, purposeful isolation is not essential in order to obtain supernatural help, a person sometimes receiving an indication of such assistance without any effort on his part. The acquisition of power is signalled by a vision or, perhaps, a dream in which an animal manifesting human attributes speaks to the individual. Sometimes a vision is not readily forthcoming even when solicited and was in fact denied to Nitla who said: "Some people go away in brush alone. Get medicine. I can't make it, me. I'm too young. I'm just try few time. Nothing see me . . . Something don't want me." He was not disturbed on account of this lack of success. 775 776

A different type of supernatural power, one that is more readily talked about, promotes luck and protection. This may be acquired through possession of religious symbols like crucifixes, prayer books, and rosaries. Many people carry such objects on their persons whenever they leave camp. Once Nitla said that he would request the "mission man to give cross for me and wife. Grizzly bear can't bother that one. Somebody say that way. I believe him." Lowering his voice the informant added that a crucifix would also keep a seducer away from a man's wife. It would protect both the husband and woman from sexual aggression. A few weeks later Nitla was seen wearing a rosary around his neck. Small gospels distributed by the priest are also carefully kept. [illegible] Donnelly embroidered a moosehide "Bible case" to contain one of these slim volumes. 777

Occasionally successes are interpreted as resulting from a favorable disposition on the part of the supernatural environment. Thus a man may ascribe his luck in killing a moose to the fact that he has had the cooperation of the animal realm. Many more times, however, references to luck are simply offhand mentions of a fate whose character the individual is not troubled to analyze.

Two states of existence are possible for the spirit in the afterlife. For those whose lives were free from evil there is heaven and everlasting happiness; for the evil there is hell. Just as heaven is identified with God, hell is associated with the devil. This correlation of an afterlife with the morality of the spirit's earthly career is not perfect, however, since, regardless of his conduct, any person killed by a grizzly bear must go to the bear's "daddy" —the devil. Although hell is recognized as an unpleasant place, few people admitted any anxious fear of it. 775

The idea of praying for the welfare of the dead is known to some informants as a result of church attendance. This suggests the beginnings of belief in a third, temporary state of spiritual existence—purgatory. 775 768 779

Alongside the idea of spiritual immortality remains a belief in reincarnation, the rebirth of the spirit in a child who, as he grows older, recognizes the world as a place where he has already been. One or two children were mentioned who had revealed that this was reincarnation. 775

Several forms of divination are practised more or less seriously by a few Indians. Sometimes the leaves in a tea cup are inspected in order to foretell the results of a prospective 787

3: Honigmann: E-5 (1943-1945) 1949 ND12 Nahane ND12

827 158 204 Frowning is a sign of anger or disapproval. Sneering could not be explained to the informant and, in fact, was not observed among the Kaska.

827 Sneezing and a running nose are generally symptoms of a cold, although sneezing sometimes indicates that a person will receive good news. The nasal discharge originates between the eyes at the head of the nose. A running nose is preferred to nasal congestion and consequent shortness of breath, which may, it is thought, lead to death.

Among males and particularly women, weeping is regarded as caused by sadness and depression. Winking is a voluntary response with humorous and sexual overtones. Ringing in the ears constitutes a phenomenon likely to occur when a man is too much alone, but may also be produced by accumulated ear wax. "Seeing stars" may be brought about by excessive heat or a disordered stomach or, for example, a stomach poisoned from bad water.

No ideas of shame or embarrassment are attached to most oral reactions; a person feeling free anywhere to hiccough, yawn, or eat, although most people refrain from spitting on a lumber floor. There is some self-consciousness about coughing in a strange camp, for fear that the owner will consider the response "dirty" or unhygienic. Hiccoughing is the result of an overstuffed stomach, which causes some food to lodge in the esophagus, blocking the passage of wind and causing air to be taken in large sudden gulps. Hiccoughing is sometimes regarded as an omen of good luck, presaging meat or fat. No means is known for relieving this condition. Yawning is a sign of fatigue, but may also be a product of hunger and consequent weakness. It is relieved by a cup of tea. Spitting is regarded as ridding a person of excess mucus secreted by the nose and mouth. Its prevalence has already been discussed. Constriction or irritation of the throat, such as may come from smoking, leads to coughing, although sometimes this reaction originates from a disturbed stomach. Swallowing the "wrong way" is dangerous, because it may result in food being carried into the lungs where it may decay; "pretty soon man die." 777 887

827 191 Vocalization, or speech ability, appears when a child becomes half smart. Shortly after birth, however, a mother may wipe her [illegible] finger around the baby's mouth to insure that the child will not be mute. As the [illegible] grows, he begins to make meaningful sounds and finally, whenever said, begins to [illegible] words uttered by the parents. In this way language is acquired by each successive generation. The people believe their own language easier to learn than English.[4]

827 Digestion is primarily promoted by the stomach grinding up food. The intestines continue the digestive process by further grinding. Illness results if, for any reason, the digestive ability of the stomach becomes impaired. Digestion creates the blood—"cleans" it. If this

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777 776 191 [4] A mythological account of the origin of linguistic diversity offered by [illegible] is interesting because of the fact that it is almost an exact recapitulation of the Eleventh Chapter of Genesis. The myth follows: Originally all the people spoke only one language and there were only white people. They piled a great structure up to the sky trying to climb the sky. Then the white people went to sleep planning to finish the tower on the following day [illegible] During the night the poles that had [illegible] collapsed. "They can't make it up there. [illegible] Tomorrow [illegible] understand nothing what you say. Another fellow say, 'Can't hear nothing. All man different talk.'" Gradually groups of people withdrew and sought one another [illegible] the language of one of their members. These groups soon began to live apart in different countries and there further developed their languages. In this way [illegible] the Cree and [illegible] developed and the Indians became distinguished from white people.

participate in an activity for its completion. Individualism contrasts Kaska society to a co- 181
operative social group, in which a number of people work with one another for the common 156
good (the usual voluntaristic definition of cooperation), and also to a competitive society, whose members tacitly agree to participate in an activity but work against one another. Among the Kaska both forms of cooperation are largely lacking and the consequent individualistic emphasis may be partly understood as a result of egocentric striving. Specific expressions of egocentrism in economic life are abundant. The motive is demonstrated in the personal initiative which governs economic relationships and allows an economic partner to withdraw from such a relationship when it no longer proves congenial. What cooperation exists in the technical culture is primarily on a voluntaristic basis. The economic independence of a family unit rests on foundations of personal independence and responsibility. Psychologically, the family can survive alone because its adult members place a high value on being able to live independently and successfully without major external assistance. Egocentric trends are also manifested in the reluctance of people to undertake wage work for other Indians or white men. An individual's values are such that only personal goals are invested with emotional appeal, and the more remote a task from one's immediate interests, the less attractive its valence.

The sense of personal responsibility for success and failure is revealed in the fact that a hunter experiences disappointment when he fails to secure meat and, in spite of the fact that he suppresses manifest emotionality, appears intensely satisfied when he has done well in hunting. This observation is corroborated by the observation that in no case is a successful
hunt seriously ascribed to "luck"—personal satisfaction from the exercise of egocentric [177]
striving rarely permitting any diffusion of affect away from the ego. Lack of success, however, in order to relieve the sense of failure, shows a tendency to be allocated to supernatural cau-
sation. It is in motivating hunting behavior that egocentricity reveals itself most strongly as [182]
the positive driving force of Kaska personality. Overemphasis would be difficult in describing the optimism with which the Indian approaches hunting. Self-assured, confident of success, conscious of a subjective command over the venture, the hunter sees his task as the arena of personal achievement. That successful young women hunters overtly display such emotional reactions (which men inhibit) points up both their eagerness to identify with this male vocation as well as the role's importance for personal self-esteem and satisfaction. Egocentricity must also be credited as motivating the conquest of early patterned fear of the bush, a victory for all boys and some girls, which permits the egocentric gratifications afforded by successful hunting and trapping.

Turning now to the social expression of egocentricity, we find independence assured by the atomism of social life—the consequence of a low degree of social identification. The egocentric sense of personal responsibility is related to the fact that a person rarely feels accountable beyond his family, and is apt even to resent criticism from that source. In other words, an egocentrically motivated attempt is made to insulate against pressures of social expectations. It is not surprising, therefore, to find that a sense of guilt is more important for insuring conformity than a feeling of shame. Any attempt to induce shame probably only succeeds to the degree that it generates guilt. External sanctions are also resented because they impede independence. Here is the root of the Indian's suspicious attitudes to

At repeated (often frequent) intervals during the first to fourth year of a child's life the father prayed over his child. With his hand he stroked its naked body, then holding his hand palm up, towards the Day Dawn, he blew along it as if blowing something off the palm. At the same time he prayed aloud (to the Day Dawn) saying, if the child was a boy, "May my child be strong and healthy", "May sickness always pass him by", "May he be a good hunter", "May he be wealthy" etc., and if a girl, "May she be good at work","May she be good at making embroidery" etc. He prayed for whatever he desired for the child in the way of health and accomplishments, etc. 782 854

PUBERTY OF GIRLS

The attainment of puberty was considered the most critical and important period in a girl's life. What she did at this period would effect her future life and ensure her good luck or the reverse. She therefore at this time had to undergo a period of careful training to make her lucky and fit her to become a useful woman and esteemed member of the tribe. 881 [777 ●

Pubescence was considered a "great mystery". At this first budding out of womanhood girls were believed to be endowed with certain supernatural powers over persons and things the misuse of which might do very great harm both to themselves and people in general.

301 the fringes strung with beads and dentalia, etc. The ends of the fringes had pendants of claws, tufts of died wool, etc. Later many of these collars were covered with red or blue cloth and ornamented with pearl and metal buttons and tufts of colored yarn. Some wealthy girls had long fringes on their collars. They were completely hung with dentalia. (For specimens of richly ornamented collars with frame of rods, see Emmons Plate VIII C. & F.) Other collars or necklaces had no framework of rods; they consisted of strips of skin richly embroidered and hung with fringes of dentalia, etc. (See Emmons Plate VIII G.) Some resembled a belt and consisted of strips of skin entirely covered with dentalium shells (see Emmons Plate VIII A); still other necklaces of skin more or less ornamented with embroidery and fringes and having pendents of stone were also commonly used. These stones were natural forms of odd shapes, many of them crescent-shaped.
[777
778] Some of them were charm stones or lucky stones retained in families. (Stone weights on hair ornaments were also sometimes of this character). However it is said the main object of wearing stone pendants with young women's necklaces was to make the girl heavy or slow to do wrong, make mistakes, run after men, etc., wise and heavy instead of hasty, light headed or giddy. (For specimens of women's necklaces with stone pendants see National

000 support his uncle's widow.

587 428 606 If a man's uncle had a young wife but he himself was old and had become too poor to support his wife properly, he might say to his nephew, "Henceforth you will look after and support my wife. She will be the same as your wife". The nephew then supported his uncle's wife and after her husband's death she became his wife in reality even although he had a wife already. Etiquette or custom required that a man and his mother-in-law should not speak to each other. The mother-in-law avoided her son-in-law as much as possible. She did not speak to him directly not even meet him if she could help it. If she met him on a trail, she turned her back so as not to see him until he passed. It is said the speaking to each other of mothers-in-law and sons-in-law was also tabooed among the Tlingit.

581 777 The following were beliefs regarding marriage and procreation:

1. It was believed marrying generally changed a person's luck. A man who was unlucky or a poor hunter often became lucky or a good hunter after marriage. Also the reverse was sometimes the case. The change after marriage was due to the man's wife. A man might get a lucky woman or an unlucky one for his wife and this affected the man's luck for good or evil. Some men were not influenced this way after marriage.